

them or they were burnt or lost at sea. No one ever accused Constantine of covetousness; his failing was reckless extravagance, and we fear he is to be numbered among those who

"Compound for sins they are  
inclined to By damning those  
they have no mind to."

Constantine ordered all the bishops throughout the Empire to offer up daily prayers for him; he had coins struck at the Imperial mints which depicted him with eyes uplifted to heaven, and he had pictures of himself—probably in mosaic—set over the gates of his palaces, in which he was seen standing erect with hands in the attitude of prayer. For our part we like better the chapters in which Eusebius describes the Emperor's open-handed generosity to the poor and needy and to the orphan and the widow, extols the kind-heartedness which was carried to such a length as to raise the question whether such clemency was not excessive, and claims that his most distinctive and characteristic virtue was the love of his fellow-men, his *cpikavBpGDTtia*, a virtue which the typical Roman rarely developed to his full capacity.

Constantine's whole career testified to the zeal with which he had embraced Christianity. We have seen the enthusiasm with which he set to work to build churches throughout the Empire. In Rome there are ascribed to him the Church of Saint Agnes, the Church of St. John Lateran, and another which stood on part of the site of the present St. Peter's. In Constantinople he built the Churches of the Apostles, St. Eirene, and St. Sophia. In Jerusalem